The Old Dispensation a Type of the New.--From page 3. which I dare not pass over. He said, "It was a baptism of infants as well as of adults," for Paul said "All" who came out of Egypt, "All" who passed through the Red Sea, "Were all baptized." He says children were in the company, for it is written that "about six hundred thousand on foot, besides children," made that passage; and that those not "on foot," the same as those "on foot," were all baptized, I have already stated the whole argument I have to offer in this matter —that it was not the mode but the *design* of baptism which Paul had in view. And yet with all that, the type and true antitype of Scripture always so fully harmonize, that they will agree in every particular, so I have shown that the direct language of Paul, even in respect to the mode, will not admit of anything but immersion. But now our brother thinks it is a great argument in favor of infant baptism. I do not think it worth while to enter into a long discussion about this question. So many able men have debated and discussed this matter, that it looks like folly to say anything more. But I have a few common sense questions to ask, that will almost answer themselves, and each one can form their own conclusions there from. In the first place, allow me to remark, following the brother's own line of reasoning, this passing through the Red Sea (dry shod. as he will have it), was a type of the form of baptism, now it is fair to continue the matter and say that Canaan was a type of heaven, and that the wilderness was a type of this life, and yet of all those who were *baptized* in the Red Sea only two entered Canaan or heaven. That is a poor showing for the baptism. It was not effective. Will the brother allow us to draw an interence from his similitude? But let us look at the doctrine of infant baptism for a minute. Why are children baptized? Jesus says "Of such is the kingdom of heaven." Then if heaven is made up of such, or ther are fit for heaven, will baptism make them more fit? Again if we baptize children who are unable to comprehend the motive, design or use of baptism, do we not virtually make baptism a saving ordinance? And again, when we take a babe to be baptized, is it not against its will? Whoever saw a child meekly submit to the ordinance? Do we not always see them resist and by their crying, emphatically object to the ceremony? Now when they are thus taken and baptized (against their will, do we not make baptism a saving ordinance? If we can take a child aganst its will, and baptize) it, and, expect that it will be saved, (for if this is not the reason, we cannot see the use of it), then why not take an adult in the same way, and baptize them whether willing or not? If it is right thus to baptize an infant why not an older one? Then if it it a saving ordinance,—if they are saved by the ordinance (which is virtually admitted by the baptism of infants), then is it not our duty to baptize all no matter how much they may object? Now, in all soberness, this is the real state of affairs, and we say it without trying in the least to make the matter ridiculous. We appeal to you all this morning, as intelligent beings, if this is not truly the way which it appears. If one single instance of infant baptism can be produced from the Bible I will be too willing to acknowledge my wrong, and advocate the baptism of young, unresponsible children. But another, and a greater fact stares us in the face, as we are about to enter on this ordinance. The Lord says, we must repent and believe before the rite of baptism is administered. "Repent, believe and be baptized" is the New Testament language. The question is, can unconscious babes, repent and believe?

To show that Paul refers to the *design* and not the form, can be seen by what follows: The reference to the eating of the "Spiritual meat," and the drinking of the "Spiritual drink," refers to the miraculous food and drink supplied by the Lord. It was the *design* of this food and drink that Paul referred to here. As the food and drink nourished and kept alive the body, so would the spiritual food and drink keep the soul alive. Brethren let us remember baptism as well as the spiritual food and drink has a very practical and spiritual meaning. Let us take the Word of the Gospel for what they mean. Let us not put any construction upon the divine word to suit ourselves, and any ideas of our own. They are the words of inspiration, and we dare not trifle with them. They mean just what they say. If Jesus tells us plainly to be baptized, let us submit. Let us take the meaning of the word in the simplest and easiest sense. I will here, in conclusion, venture an assertion, that there is no scholar that has any respect for his standing, that will risk his reputation, by saying that the Greek word *baptizo* means anything but immersion. Some twenty or thirty or even ten years ago, we found many that would do it. But now, when education is within the reach of all, no one who has any respect for his standing as a scholar will do so.

EDWARD MASON.

SISTERS' ENDEAVOR DEPARTMENT.

The Sisters' Christian Endeavor of the Brethren Church is a regularly incorporated body with qualified trustees. Churches and property may be deeded to them, bequests and donations made, with full assurance that all will be appropriated in developing New Testament Christianity. Remember the Society in your wills."

GENERAL OFFICERS.

Mary M. Sterling, Pres., Masontown, Pa., Mary E. Garber, Rec. Sec'y., Ashland, O., Bessie W. Perry, Cor. Secretary, North Manchester, Ind., Sarah Keim, Treasurer, Louisville, Ohio.

INSTRUCTIONS.

Address Mary M. Sterling for information about organization, charters and methods.

Address Mary E. Garber, in making reports of election of officers, and any information intended to go on the general record of the society.

Address Bessie W. Perry in making reports for publication, and in general correspondence.

Address Sarah Keim in remitting the dues belonging to the general society. Send money by post office money order, registered letter or drafts.

Pennsylvania State Society.

The Presidents of the Pennsylvania Endeavors met at the Johnstown Ministerial and State Convention and organized a State Branch, on Thursday afternoon, September 27th, 1888. Organization was about all that could be effected at that meeting. The general President, Sister Mary M. Sterling, of Masontown, Pa., presided. The organization resulted as follows:

Sister M. Melissa Sterling, President, Masontown, Pa.

Mollie R. Gans, Secretary, Uniontown, Pa.

Mollie J. Smouse, Cor. Secretary, Vinco, Pa.

Mary M. Seibert, Treasurer, Berlin, Pa.

The society passed the following resolutions:

WHEREAS, The Presidents of the Branch Societies for Christian Endeavor in the State of Pa., at Johnstown assembled, effecting a State Organization; and

WHEREAS, The object of said society being missionary work, therefore, be it resolved,

1st. That we exert our utmost endeavors to forwarding the organization of Branch Societies in the State of Pa.

2nd. That we recognize in tracts a cheap and effectual method of mission work.

3rd. That we see in our church paper a medium through which we can and do have mutual interchange of thought and urge every member to subscribe for and read it.

4th. That it is the sense of this society that mission work has been sadly neglected, therefore, we make a great effort in that direction and requst the co-operation of all our sisters in the State.

5th. That since the liquor traffic is the greatest hindrance to all Christian work, we as a State Organization stand upon the platform of protection for home and friends, inviting all Christian workers to join in and help to crush its pernicious influences.

The society then adjourned to meet in one year, or at the next meeting of the Pennsylvania State Convention..

The Presidents of the State societies shall annually cast a ballot for a trustee of the National Society; and the object of the State Society is to take charge of the work in the State where it exists. The State Society has at its disposal one fourth of the membership fees of the State, and all sums donoted to it by friends of the cause, or by collections its workers may take up in the churches. As everything is now in the stage of organization, no great thing can be done and this State Society, very wisely contented itself with passing a resolution to work with tracts in the mission field. The sisters certainly have made a very wise commencement, and they merit the encouragement and donations of the Pennsylvania Brethren and Sisters. Send your contributions to Sister Mollie R. Gans, Uniontown, Pa., who will acknowledge the same and turn them over to the Treasurer.

"Show me Thy Ways."

BY MRS. E. FOX.

Most people have ways of their own, and whenever they employ persons to assist them in their work, they are sure to have it done in their way. It may not be the only way, nor the easiest way, nor even the best way, but it is their way, and those who do their work must do it their way, or fail to satisfy their employers.

God has given a way in which he desires things to be done, and his way we may know is the right way, the safe way, the sure way, the best way that possibly can be conceived. hence those who come to this service untutored and untrained need at the very outset to pray, "Teach me thy ways," for, unless they learn the ways of God and conform themselves to his wishes, their service will be vain and will have no reward. God has many methods of showing us his ways. He teaches by his word, which is as a lamp to our feet and a light unto ou path, and by which the man of God may be so taught as to be "perfect, thoroughly furnished unto all good works." In that word we find the fullest and most careful instruction. It meets us at every point in our existence, and by general and comprehensive direction shows us the way in which we should go. He shows also by his Holy Spirit, which guides us unto all truth, which shows us things to come, which instructs us in the very wisdom of the Lord, which takes the things of God and shows them to us. He shows us by his providence, hedging the wrong path, opening the right way before us, warning us off from dangerous places and opening before us ways that are pleasantness, and paths that are peace. He shows us sometimes by affliction if we refuse to hear instruction he makes us hear the rod to know what he would have us do, and do it from the heart. Let us, beset as we are with snares and dangers and liable to go astray like lost sheep, continually realize our dependence upon the Lord, and cry to him, "Show me thy ways, O Lord; teach me thy paths." Psa. 25: 4.

Reserve.

When Napoleon was asked in his early years how he secured the respect and confidence of so many old officers who were under him, he replied, "By reserve." A little more reserve in leaders, in heads of families, in persons who have care and responsibility, would save them from many of their troubles. It need not be a lack of kindness and frankness; let it rather be the quiet of self control, the silence of a man who uses his tongue, rather than the babbling man whose tongue uses him, and uses him up—the reverse of a man who knows there is a time to speak and also a time to be silent.—Ex.

Are You Safe?

"Auntie," said little Alice, "when people put their money into a bank do they worry about it because they're afraid it is not safe?"

Her aunt replied: "That depends upon the character of the bank. If the efficers who manage it are reliable men, those who place money there have no reason to fear its safety."

"I thought so," said Alice. "And, auntie, I was thinking about my soul—whether it is safe; and I have given it to Jesus, and I need not worry about it. He will take care of it, won't he?" "Yes, dear; it is perfectly safe in the hands of Jesus," replied her aunt.

MARRIED.

WOLFE—KILHEFNER.—By Eld. H. R. Holsinger, Sept. 18, 1888, at the home of Mr. Levi Artz, at Lathrop, Cal., Bro. H. Edwin Wolfe and Sister Lizzie Kilhefner, both of Lathrop, Cal.

OUR DEAD.

HORNER.—In the Brighton congregation, Lagrange Co., Ind., Sister Catharine Horner, aged 36 years, 6 months and 13 days. Sister Horner died in the faith. Her examples were that of a Christian; her meditations were on the great future, having selected her own funeral text and scripture lesson and hymns for the occasion. Services by WM. W. SUMMERS.

PRESLER.—In the College Corner congregation, Wabash Co., Ind., Sister Sarah Presler, aged 38 years and some months. She was a faithful member of the church and leaves a husband and three small children to mourn her loss. WM. W. SUMMERS.

FOX.—Sister Catharine Fox, of the New Enterprise congregatior departed this life on the morning of the 24th day of September, 1888, aged 33 years and 3 days. Sister Fox was a consistent member of the Progressive Brethren church, and highly respected by all who knew her. She leaves a sorrowing husband and a family of small children and a large circle of friends, but our loss is her eternal gain. Funeral services by the writer, assisted by Bro. Charles L. Buck, from Rev. 14: 13. JOHN G. SNIDER.
Roaring Springs, Pa.

When you need a good, safe laxative, ask your druggist for a box of Ayer's Pills, and you will find that they give perfect satisfaction. For indigestion, torpid liver, and sick headache there is nothing superior. Leading physicians recommend them.

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